

Message  
of The house of The  
prophet

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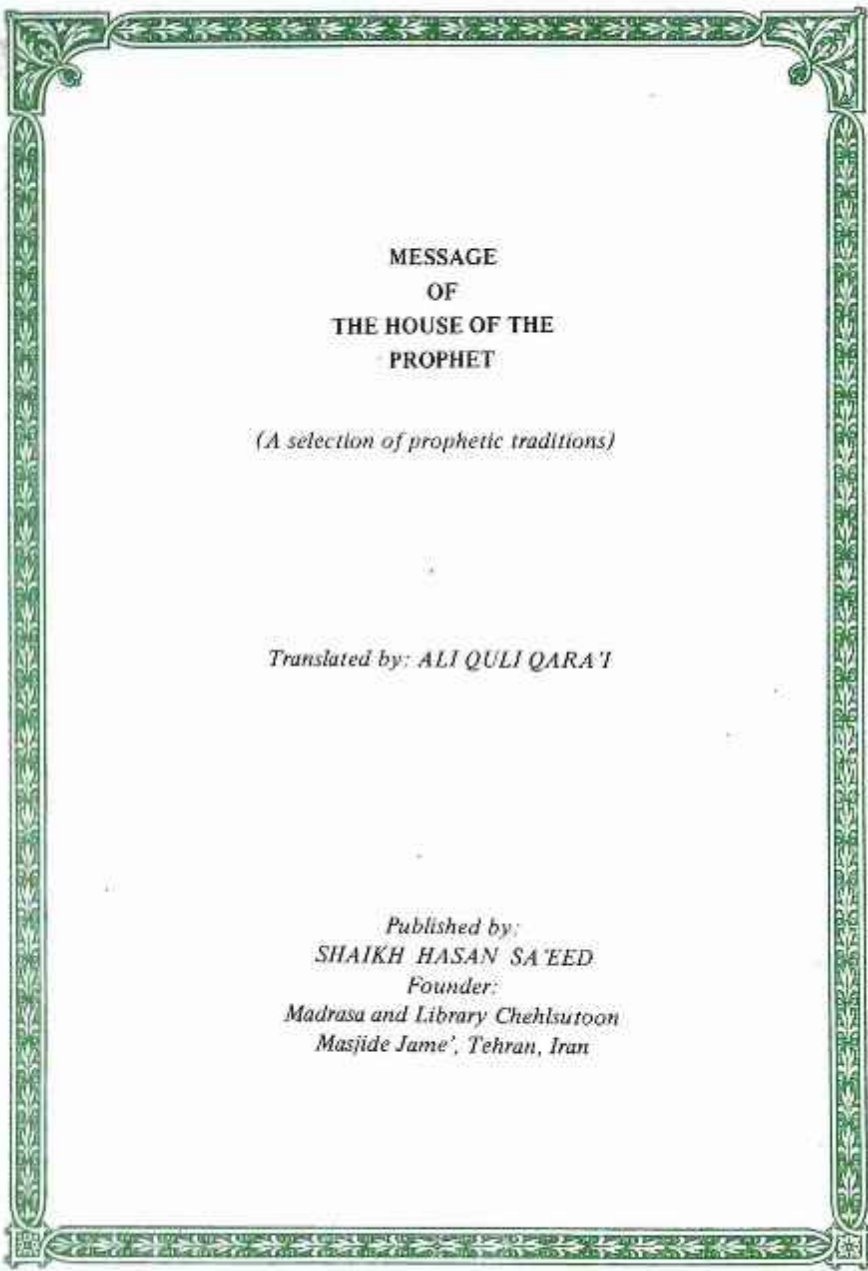


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MESSAGE  
OF  
THE HOUSE OF THE  
PROPHET

*(A selection of prophetic traditions)*

*Translated by: ALI QULI QARAI*

*Published by:*  
*SHAIKH HASAN SA'ED*  
*Founder:*  
*Madrasa and Library Chehlsutoon*  
*Masjide Jame', Tehran, Iran*



*In the name of Allah, the Beneficent,  
the Merciful*



## INTRODUCTION

The loftiest and the best of styles is that which on various levels of thought brings men closer to reality and plays a godlike part in the making of Man. That is why, the more Man in his journey gets any respite, the more he discovers the value of these eternal lessons which present themselves in form of traditions and depending on his ability gets benefitted by these teachings and illuminating insights.

A powerful speaker and orator, and a brilliant and much revered scholar, Hujjat-ul-Islam Agha-e-Phalsafi has compiled several books on the subject of child education and training. In these books he has made use of tradition from the House of the Prophet thereby in truth rendering a very valuable service. He has compiled a selection of traditions from these books, together with Persian translation with the title 'Maktab-e-Ahle-bait'. This being a short and useful book has been much welcomed by the younger people.

Our friend Mr. Ali Quli Qarai has here selected and translated into English the traditions from the above-mentioned book, making additions from the sacred book 'Al Kafi' and kindly put them at the disposal of the Library of Masjid-e-Jame'.

We thank God for this assistance of His, since, our work is managed out of the funds of the Imam of our Time may God hasten his appearance.

Our thanks are due to all those who have done valuable service in this cause and have taken steps in the publication of Islamic teachings.

We beseech God's help for successful execution of this duty and relief from the many hurdles, and pray to Him for the day when enquiring men and women would get acquainted with the school of Shia Islam. That would be a day of salvation and re-birth of Man.

Library of Chehel Sotoon  
Theological School  
Masjid-e-Jame'  
Tehran, Iran.  
Eid-e-Ghadeer, 1398

Sheikh Hassan Saeed

## THE TRANSLATOR'S NOTE

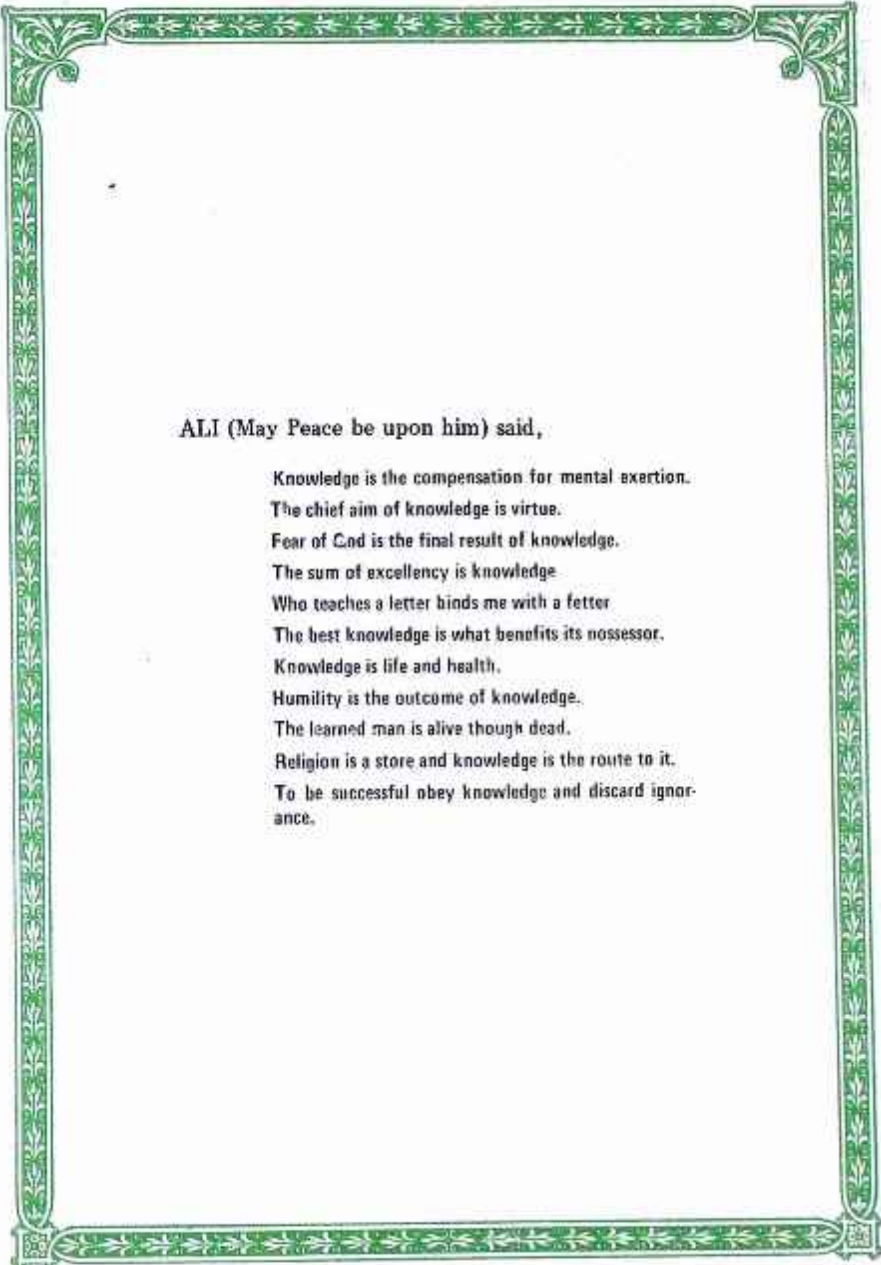
The little collection of Traditions presented in these pages belong to the House of the Prophet – the Prophet and the twelve Imams. These traditions represent a cross-section of the vast body of the Prophetic Traditions which, besides the Qoran, contain the basic teachings of Islam in the spheres of knowledge and reality, ethics and morality, law and jurisprudence, prayer and worship, education and training, work and industry, and so on.

The larger portion of traditions translated here from Arabic are selected from the first volume of the book with the title 'Maktab-e-Ahle-bait' or 'The School of the House of the Prophet', in Persian translated and compiled by the Iranian writer and speaker of reknown Hujjatul Islam Mohammad Taqi Phalsafi.

The translator is indebted to Ayatullah Shaikh Hasan Saeed for suggesting this translation and taking over the job of printing it. My thanks are also due to my friends Mr. Ali Ibnul-Hassan Baqeri and Mr. Shabi-ul-Hasan Rizvi for their help and encouragement.

A. Q. Q.

October, 1978  
Qom, Iran.



ALI (May Peace be upon him) said,

Knowledge is the compensation for mental exertion.

The chief aim of knowledge is virtue.

Fear of God is the final result of knowledge.

The sum of excellency is knowledge.

Who teaches a letter binds me with a fetter.

The best knowledge is what benefits its possessor.

Knowledge is life and health.

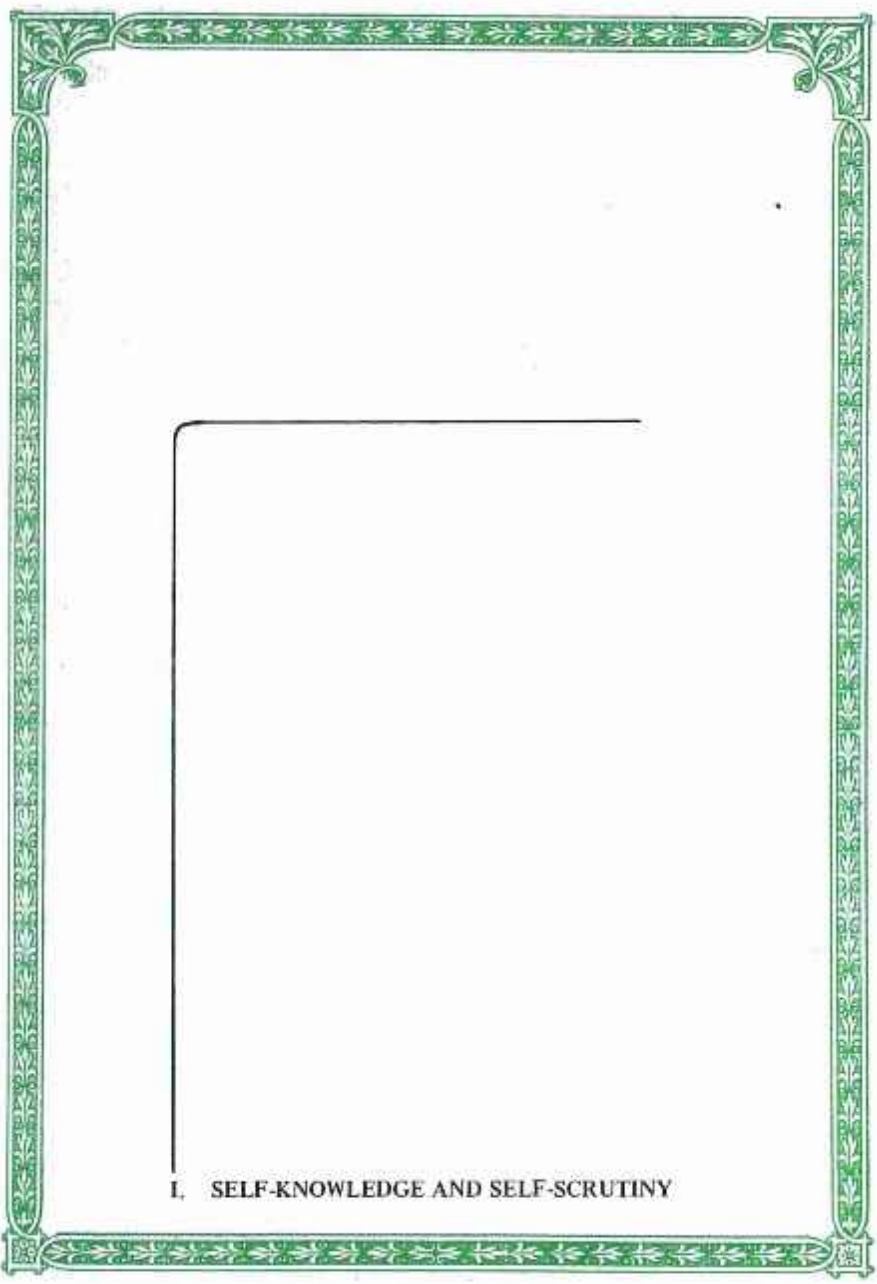
Humility is the outcome of knowledge.

The learned man is alive though dead.

Religion is a store and knowledge is the route to it.

To be successful obey knowledge and discard ignorance.





I. SELF-KNOWLEDGE AND SELF-SCRUTINY

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said "My Word (the Tradition) is the Word of my father; and the Word of my father (Imam Mohammad al-Baqir) is the Word of my grandfather (Imam Ali-ibne-Hussain); and the Word of my grandfather is the Word of Hussain; and the Word of Hussain is the Word of Hassan; and the Word of Hassan is the Word of Ameer-ul-Momineen; and the Word of Ameer-ul-Momineen is the Word of the Messenger of Allah (May Allah's Peace and Benediction be upon him); and the Word of the Messenger of Allah is the Word of Allah, the Mighty and the Glorified."

(Usool-e-Kafi. vol. 1, p.68)

PROPHET MOHAMMAD (May God's Peace and Benediction be upon him) said, "I have been sent (by God) to ennoble Man".

ALI (May Peace be upon him) said, "The highest knowledge for Man is the knowledge of his own self."

ALI (May Peace be upon him) said, "The ultimate wisdom for Man is to know himself; and so, the one who knows his own self attains wisdom, and the one who disregards it is lost."

A man asked Imam Ja'far Al-Sadiq (May Peace be upon him), the sixth Imam, "What is Wisdom?" The Imam answered, "Wisdom is that by means of which God is known and worshipped, and by means of which Heaven is attained."

The man enquired, "Then, what was it that Mu'awiyah possessed?"

"That is cunning" replied the Imam, "Which parades as Wisdom but is nothing except delivery."

Imam Ja'far al-Sadiq said, "Reason is the guide of the believer."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "The difference between Faith and Denial is that of Wisdom,"

ALI (May Peace be upon him) said, "Gather wisdom though from those who are stray."

ALI (May Peace be upon him) said, "The greatest ignorance for Man is his ignorance of his own self."

THE PROPHET (May God's Peace and Benediction be upon him) said, "He, who gives up this world for Hereafter and he who neglects Hereafter for the world is not one of us."

Asked to describe a wise man, Ali (May Peace be upon him) replied, "The wise man is he who puts the right thing in its right place."

ALI (May Peace be upon him) said, "It suffices thy wisdom to distinguish the path of guidance from the path of ignorance and sin."

THE PROPHET (May God's peace and Benediction be upon him) said, "For everything there is an expedient; and for man it is his reason."

THE PROPHET (May God's Peace and Benediction be upon him) said, "The prop for Man is his reason."

IMAM MUSA AL-KAZIM told his companion Hisham, "O Hisham, certainly God has two kinds of testimony against men: the evident testimony and the hidden one; the evident testimony is His prophets, messengers and Imams and the hidden testimony is their own reason and understanding."

IMAM JA'FAR AL-SADIQ said to Mufazzal, "Consider the nature of ape and its resemblance with man in most of its physical features; that is: the head, the face, the shoulders, the chest, the guts and so on; furthermore, in its cleverness and sagacity by means of which it comprehends the gestures of its trainer — that is a lesson for man about himself as he is made aware that he has a nature and origin not unlike that of animals. To be sure, with this close resemblance, had it not been for God's grace in giving him the merit of reason and articulateness, man would have been one of the beasts; since, the decisive distinction between the ape and Man is possession of reason, intellect and speech."



ALI (May Peace be on him) said, "To be sure, the body has six states: health and malady, sleep and wakefulness, life and death; and similarly, the self: doubt is its malady and conviction its health; indifference is its slumber and vigilance its wakefulness; self-knowledge is its life and self-ignorance its death."

ALI (May Peace be on him) advised his son Hassan (May Peace be on him), "There is no greater worship than meditation in the Handiwork of the Great and Mighty Allah".

It was Ali (May Peace be upon him) who said, "A wise man relies on his efforts and the fool relies on his hopes."

IMAM ALI IBN MUSA AL-RIDA, the Eighth Imam (May Peace be upon him) said, "Knowledge is a great treasure and the key to it is questioning."

THE PROPHET (May God's Peace and Benediction be upon him) said, "He who would not bear to humble himself for a moment in order to learn something, will for ever stay in the disgrace of ignorance."

ALI (May Peace be upon him) said, "To blandish and to envy are not in nature of a Momin (a true believer), save, in the course of pursuit of knowledge."

ALI (May Peace be upon him) said, "He who scrutinizes his own self is benefitted thereby, and he who overlooks it is lost."

IMAM ALI IBN MUSA AL-RIDA said, "he who does not examine himself everyday is not one of us."



Kumail ibn Ziyad a companion of Ali (May Peace be upon him) asked him, "Pray, inform me about my 'self'."

Hazrat said, "O Kumail, which 'self' do you want to know about?"

"Master, is there more than one of them?" asked Kumail in surprise.

"O Kumail, there are four: the growing vegetative self, the perceiving Animal Self, the venerable Rational Self and the angelic Divine Self."

THE PROPHET (May God's Peace and Benediction be upon him) said, "He, who does not see God's blessing except in what he eats, drinks and wears, has surely fallen short of his duty and is near to God's chastisement."

IMAM JA'FAR AL-SADIQ said, "Never did the Prophet (May Allah's Peace and Benediction be upon him) speak to men on the level of his own wisdom as, he himself has said, 'Indeed, We Prophet of Allah have been commanded to speak with men at the level of their own intellects'."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said "Verily, you have been appointed a doctor unto yourself; your sickness has been demonstrated, the signs of health have been pointed out, and the cure has been prescribed for you; now, take care how you take charge of yourself."

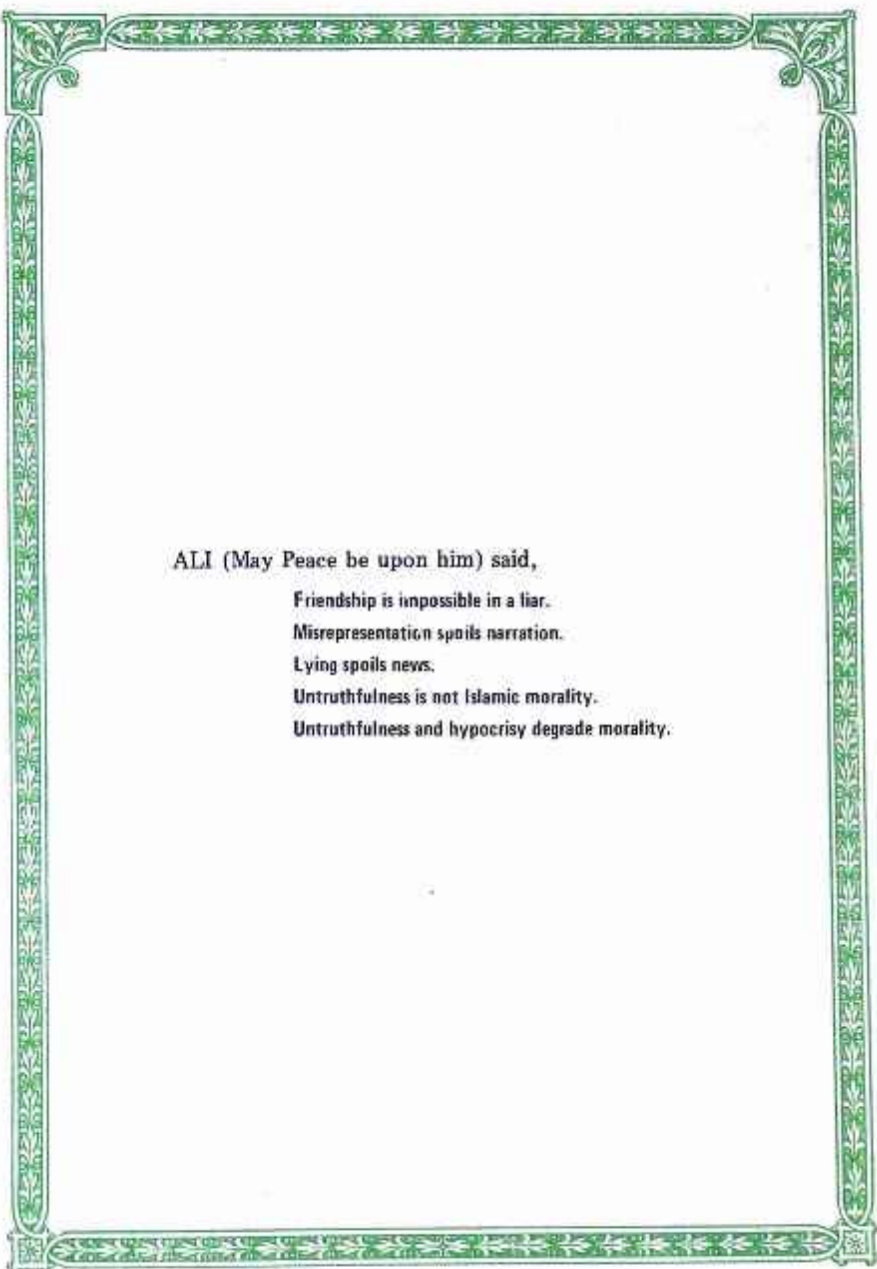
IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Dear to me is my brother who guides me to perceive my own short-comings."

ALI, the Leader of the believers (May Peace be upon him) said, "I wonder, why people, when at night the dinner is brought for them, take trouble to light a lamp, that they may see what goes into their believes; but, while gorging their spirits do not take care to light up the doors of

their minds that they may eschew the appendages of ignorance and sin from finding a way into their beliefs and actions.”

**IMAM HASSAN IBN ALI**, the second Imam (May Peace be upon him) said, “I am surprised at him who is discreet about what he eats, but does not ponder at what enters his understanding; as a result, spares his stomach of things that would harm it, but allows into his heart what would ruin it.”

**HAZRAT ISA (Jesus Christ)** – May Peace be upon him said, “Truth is what I utter; verily, an ill man in his pain and suffering does not find delicious food pleasant; and so, the man of the world, is not attracted to nor finds any joy in worshipping God because of his love of worldly possessions.”



ALI (May Peace be upon him) said,

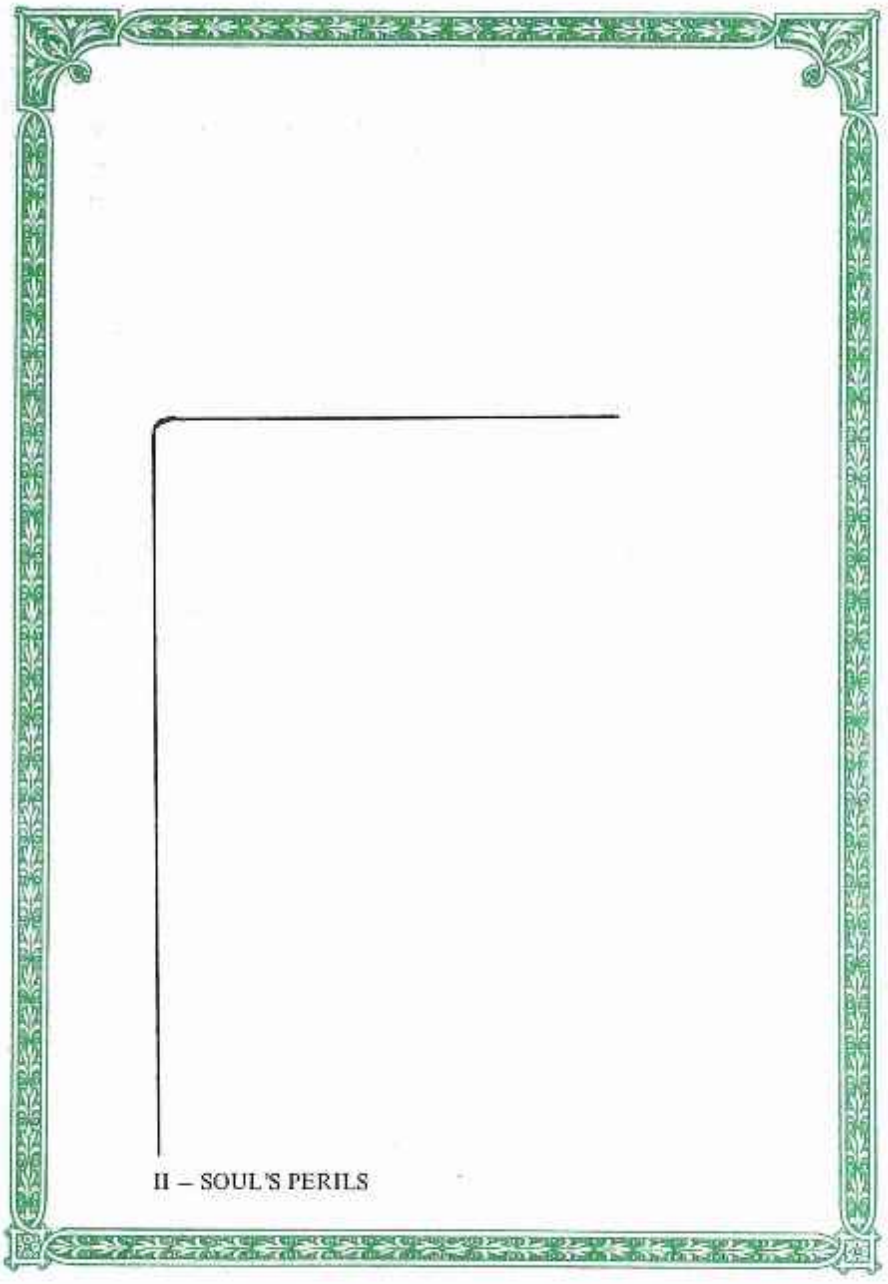
Friendship is impossible in a liar.

Misrepresentation spoils narration.

Lying spoils news.

Untruthfulness is not Islamic morality.

Untruthfulness and hypocrisy degrade morality.



II - SOUL'S PERILS

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Disobedience to Allah commences with six things: love of the world, love of princely power, gluttonous love of food, love of slumber, love of leisure and love of women."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "The root causes of Denial (of God) are three: greed, pride and envy."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "There are four pillars of unbelief: lust, fear (of poverty etc.), discontent and pique."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "If you find a person these three qualities, then know that he is an hypocrite, though may he pray and fast and declare to be a Muslim: betrayal of trust, falsehood of speech and absence of adherence to promises."

IMAM ALI IBN HUSSAIN, the fourth Imam (May Peace be upon him) said, "Abstinence from sin is more essential than cultivation of virtues."

ALI (May Peace be upon him) said, "One who refrains from lust is free."

IMAM MUHAMMAD AL-BAQIR, the fifth Imam (May Peace be upon him) said, "No calamity or affliction befalls a man, but as a result of a committed sin."

IMAM JA'FAR AL-SADIQ said, "Certainly, sins deprive man of God's blessings."



ALI (May Peace be upon him) said, "To refrain from sinful thoughts is far better than refraining from food at the time of fasting."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Whenever a muslim abstains from falling into a sin, it is equal near Allah to seventy Haj pilgrimages."

ALI (May Peace be upon him) said, "Anger and lust are Man's greatest adversaries; and he, who masters them, rises in dignity and attains his objective."

ALI (May Peace be upon him) said, "The price of pride is degradation."

ALI (May Peace be upon him) said, "Pride is the foulest scourage for a man's wisdom."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Arrogance makes one despise people and take truth for insolence."

ALI (May Peace be upon him) said, "Look not at the speaker, but listen to what is said."

ALI (May Peace be upon him) said, "He, who lets his hopes run unbridled stumbles to destruction."

ALI (May Peace be upon him) said, "Desire is a hidden disease."

ALI (May Peace be upon him) said, "Hatred is a contagious disease."

IMAM BAQIR (May Peace be upon him) said, "Indeed! God has ordained that He will not deprive a man of a blessing until he commits a

sin which deserves such a punishment.”

IMAM MUHAMMAD AL-BAQIR (May Peace be upon him) said, “One who aspires to noble traits refrains from non-permissible acts (prohibited by Islamic Law).

IMAM ALI IBN MUSA AL-RIDA (May Peace be upon him) said, “Whenever, men fall into sins which they did not commit before, God brings upon them afflictions which they did not know of before.

ALI (May Peace be upon him) said, “No people lose their prosperity but as a result of their sins; for, Allah does not oppress his creatures.

ALI, the leader of the believers (May Peace be upon him) said, “If you submit to inordinate desires, they will make you blind and deaf.”

ALI (May Peace be upon him) said, “Victorious is he, who has controlled his desires and mastered his motives.”

ALI (May Peace be upon him) said, “Eradicate inordinate desires with the means of Understanding.”

IMAM JAFAR AL-SADIQ said, “He, who feels remorse for a committed sin is like one who has not committed it all.”

ALI (May Peace be upon him) said, “The grace of confession ends perpetration (of sin).”

IMAM ALI IBN MUSA AL-RIDA (May Peace be upon him) said, “One who asks God of Forgiveness with his tongue without repentance at heart, only mocks himself.”

ALI, the leader of the believers (May Peace be upon him) said, "How many pleasures of the moment leave behind long-drawn grief."

IMAM MUHAMMAD AL-BAQIR (May Peace be upon him) said, "By God! No one is liberated from sin except him who confesses to it."

IMAM MUHAMMAD AL-BAQIR (May Peace be upon him) said, "Allah wants men to have nothing but two traits: they acknowledge His blessings on them, that, He may enhance them; and that, they confess to their evil deeds, that He may forgive them."

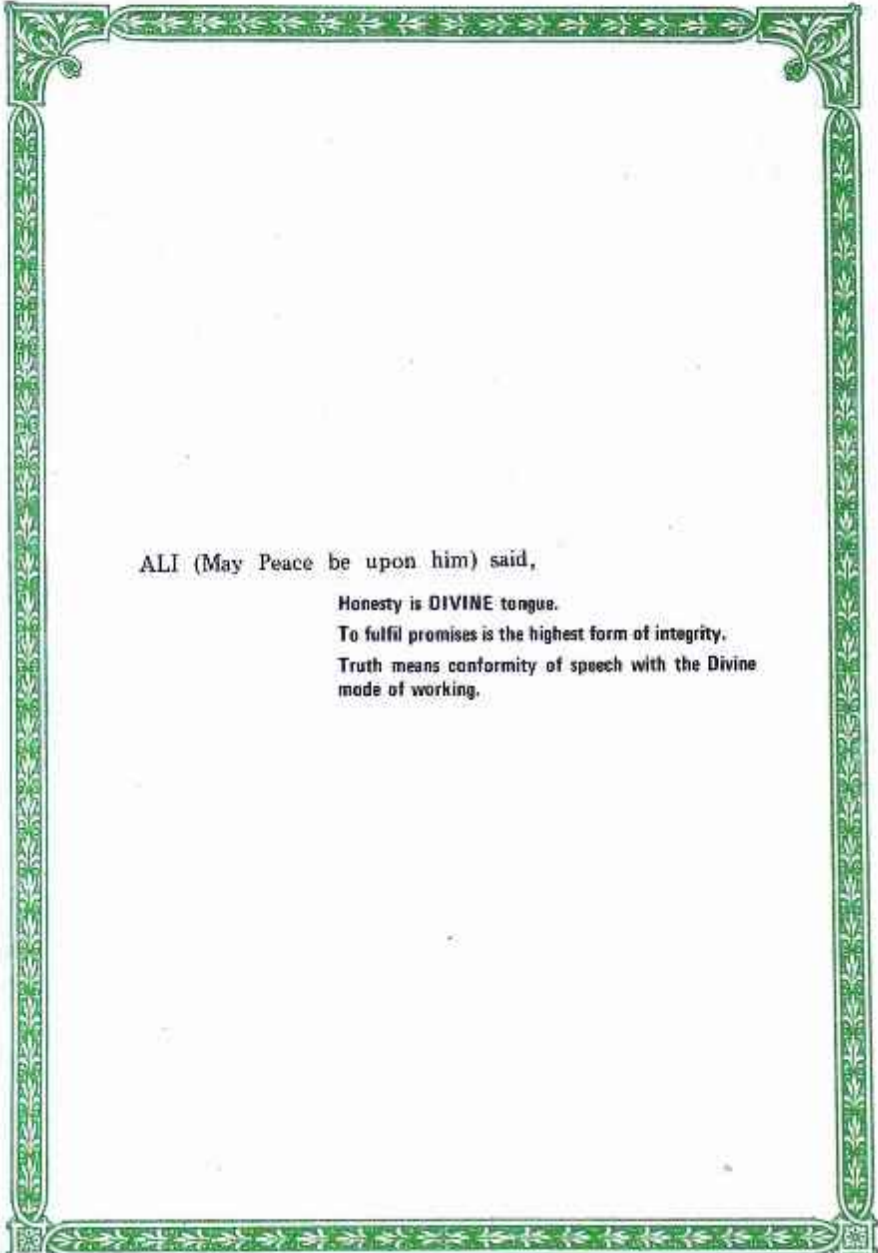
THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Those, who are today honoured by men and fear of their malice, will be regarded as the most evil men on the Day of Judgement."

THE PROPHET (May Allah's Peace and Benediction be upon him) has declared, "We unto him, who is honoured for the fear of his malice! Woe unto him, who is obeyed by men for the fear of his tyranny! Woe unto him, who is glorified for the fear of his malignity!"

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Certainly, the evil ones of my people are those who are honoured for their malignity. Verily, he who is honoured by people for his malice does not belong with me."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "The most grievous chastisement on the Day of Judgement will be for the scholar, who, did not act according to his knowledge, and whom his knowledge did not bring any benefit."

ALI, the leader of the believers (May Peace be upon him) said, "Be slaves of none for, Allah has created you free."

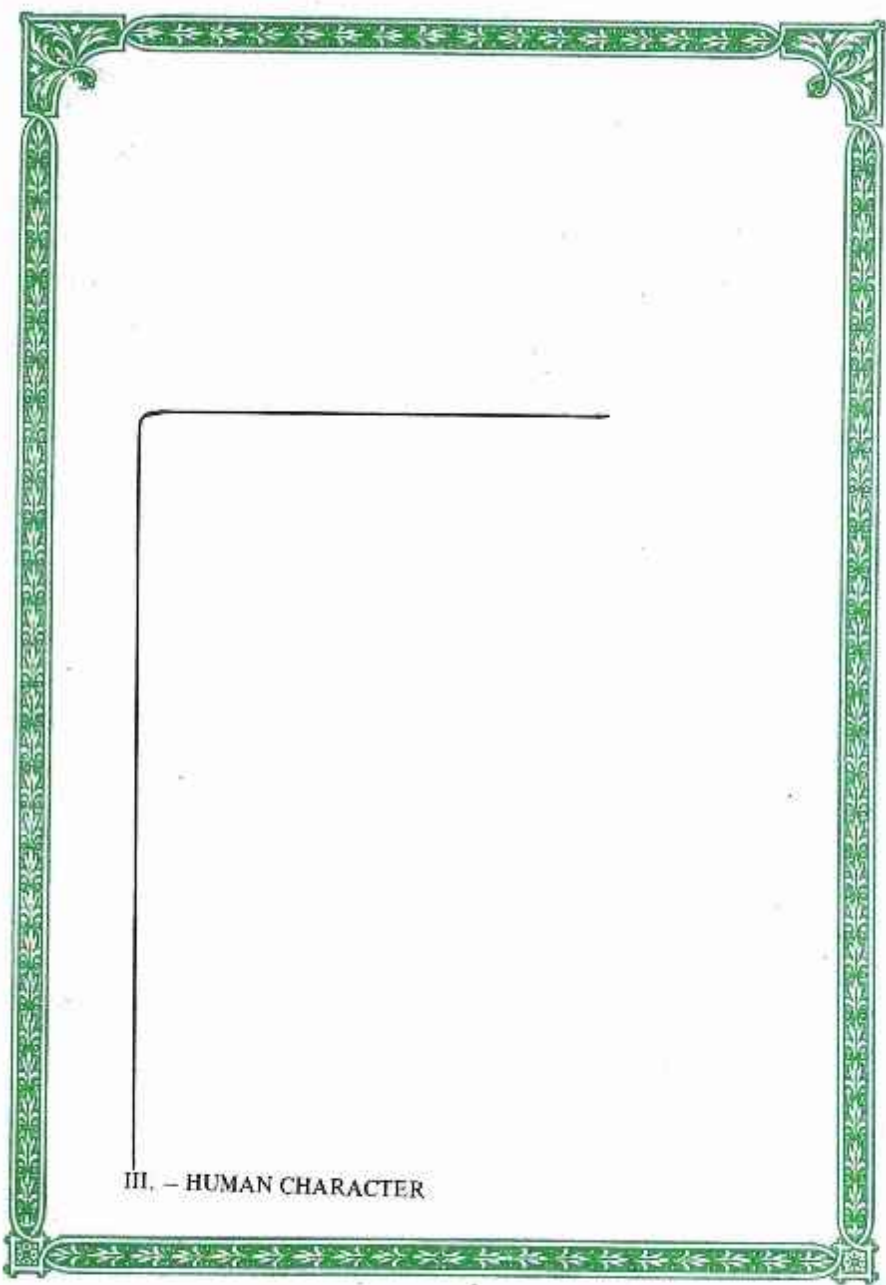


ALI (May Peace be upon him) said,

**Honesty is DIVINE tongue.**

**To fulfil promises is the highest form of integrity.**

**Truth means conformity of speech with the Divine mode of working.**



III. - HUMAN CHARACTER



ALI, the leader of the believers (May Peace be upon him) said, "Had it been so, that we had not to hope for heaven or fear from hell, and there been no devine reward or punishment, it would still behoove us to strive for nobility of character; for, it is of what indicates the way to salvation."

ALI, the leader of the believers (May Peace be upon him) said, "Many a mighty man was ruined by his character and many a humble one rose to honour and glory on account of it."

ALI, the leader of the believers (May Peace be upon him) said, "Noble character is the best companion of man."

ALI (May Peace be upon him) said, "Verily, Allah singled out and chose his blessed prophets for nobility of their character."

ALI (May Peace be upon him) said, "In good manners is hidden the wealth of good fortune."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Nowhere can people dispense with these three in the matters of this world and Hereafter; and their absence makes their life barbaric: a learned God-fearing jurist, a powerful benevolent ruler and a discerning and reliable doctor."

ALI, the leader of the believers (May Peace be upon him) advised his son, "The malady of lying is the ugliest of diseases."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "The liar is the least manly of men."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Beware of falsehood; for, if you see deliverance in it, then certainly you are headed towards destruction."

IMAM MUSA IBN JA'FAR AL-KAZIM (Many Peace be upon him) told his companion Hisham, "O Hisham, a wise man never lies inspite of his wish to do so."

ALI, the leader of the faithful (May Peace be upon him) said, "Falsehood is not good – whether in earnest or in jest. It is not fit that any of you make a promise to his child and not fulfil his promise."

A man asked The PROPHET (May Allah's Peace and Benediction be upon him), "O Messenger of Allah! Show me what to do to achieve the nearness to Allah, The Most High!"

The Prophet (May Allah's Peace and Benediction be upon him) told him, "Never tell a lie."

ALI, the leader of the believers (May Peace be upon him) said, "There is no evil greater than falsehood."

IMAM HASAN ASKARI, the eleventh Imam (May Peace be upon him) said, "All evils have descended into a house and falsehood has been appointed as its key."

The Prophet (May Allah's Peace and Benediction be upon him) was asked, "Is it possible that a Momin (a true believer) be a coward?" The Prophet (May Allah's Peace and Benediction be upon him) answered, "Yes, it is possible." "Is it possible that a Momin be stingy?" The Prophet (May Allah's Peace and Benediction be upon him) answered,

"Yes, it is possible." When asked, "Is it possible that a Momin be a liar?" The Prophet (May Allah's Peace and Benediction be upon him) exclaimed, "Never!!!"

ALI, the leader of the believers (May Peace be upon him) said, "The most effective way of achieving Divine blessing is to harbour universal benevolence for all humanity."

ALI (May Peace be upon him) said, "It is God's desire that every man should have goodwill towards to towards rest of humanity."

IMAM JA'FAR AL-SADIQ said, "Indeed, a free man remains free in every circumstance; in misfortunes he is patient; if hit by calamities, he does not succumb; shackled and vanquished, he turns hardship into ease. As Joseph, the trustworthy and truthful (May Peace be upon him) – slavery, oppression and imprisonment did no harm to his freedom; the dungeon's gloom, and its desolation and melancholy did not harm his spirit, till, Allah favoured him and made the insolent chief, who was once Joseph's master, his servant."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Abominable in Allah's eyes is he, who honours a wealthy man for his wealth."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "A believer ought not to subject himself to disgrace."

Asked, "In What way?"

The Imam answered, "By undertaking that which is not feasible."



IMAM MUHAMMAD AL-BAQIR (May Peace be upon him) said, "Wretched is the man whose yearning brings him disgrace."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "He, who desires to be loved and esteemed by people, let him be devout and godfearing."

ALI (May Peace be upon him) said, "Lack of forgiveness in a man is his greatest shortcoming, and ready vindictiveness is the worst of transgressions."

ALI the leader of the faithful (May Peace be upon him) said, "Enhance your worthiness by overlooking matters of inconsequence."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Dear to me is my brother who guides me by pointing out my shortcomings."

ALI (May Peace be upon him) said, "A man's hypocrisy is due to degradation he experiences within himself."

ALI (May Peace be upon him) said, "Vicious people take delight in publishing others' vices, so that, they might thereby extend the ground of excuses for their own."

ALI (May Peace be upon him) said, "Self-esteem exposes one's faults and failings."

ALI (May Peace be upon him) said, "To covet praise which one does not deserve is foolishness."

ALI (May Peace be upon him) said, "For one who is possessed of self-contempt, do not look forward to his good deeds."

IMAM ALI IBN MUHAMMAD, the tenth Imam (May Peace be upon him) said, "Don't consider yourself secure from the evil of one possessed of self-contempt."

ALI (May Peace be upon him) said, "He, who is ruled by his tongue, is subject to self-contempt."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "The liar lies from self-contempt."

ALI (May Peace be upon him) said, "No one can find the flavour of faith, until, he cast away all manner of lies – earnest or frivolous."

A man asked the PROPHET (May Allah's Peace and Benediction be upon him), "Does a believer ever commit adultery?"

THE PROPHET (May Allah's Peace and Benediction be upon him) replied, "Possibly".

"Does he ever steal?", the Prophet was asked.

"He might", replied the Prophet.

But, when asked, "Does a believer tell lies?" the Prophet (May Allah's Peace and Benediction be upon him) retorted, "No! For Allah says in his Book:

"Verily those who slander with falsehood do not believe."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "He who does not keep his promise has no religion."

IMAM HUSAIN IBN ALI, the third Imam (May Peace be upon him) said, "A believer's promise to his brother is a pledge, the breach of which cannot be atoned."



THE PROPHET (May Allah's Peace and Benediction be upon him) said,

"He who believes in God and Hereafter should fulfil his promises."

THE PROPHET (May Allah's Peace and Benediction be upon him) said,

"Tomorrow (on the Day of Judgement), closest to me in station will be those of you, who are true of word, trustworthy as custodians, reliable in promises, noble in disposition and are intimate and friendly with people."

ALI (May Peace be upon him) said, "Breach of promise incurs the detestation of God and man."

IMAM MUHAMMAD AL-BAQIR (May Peace be upon him) said, "Verily, falsehood ruins one's faith."

ALI, the leader of the believers (May Peace be upon him) said, "The reasonable man is admonished politely and the beasts are upbraided with blows."

ALI (May Peace be upon him) said, "The metal of men is revealed in reverses of times."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "He who sows the seeds of envy and enmity shall reap their harvest."

ALI, the leader of the believers (May Peace be upon him) said, "Aspire not for something you don't deserve."

ALI (May Peace be upon him) said, "Every kind of excess in praise or blame is due to over-indulgent folly."

ALI (May Peace be upon him) said, "The sense of shame dissuades one from disgraceful acts."

ALI (May Peace be upon him) said, "He, whose shame has diminished his piety has dwindled."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) thus unfolded the function of shame:

"Had it not been for shame, guests would not be welcomed and promises would not be fulfilled; had it not been for it, men would not assist each other in exigencies, the wholesome would not be admired and the ugly and gross would not be detested, and obligations would not be attended to. Had there been no sense of shame in man, the rights of parents would not be heeded and blood-relationship would not be considered; trusts would not be discharged and atrocities would not be abstained from."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "He who has no shame has no faith."

ALI (May peace be upon him) said, "The one who is fond of pleasures, subdued by sensual delights, and the other who is infatuated by gathering of wealth – none of these heed their faith in any matter. That which comes closest to resemble them are the grazing cattle."

ALI (May Peace be upon him) said, "Good manners are evidence of noble descent."

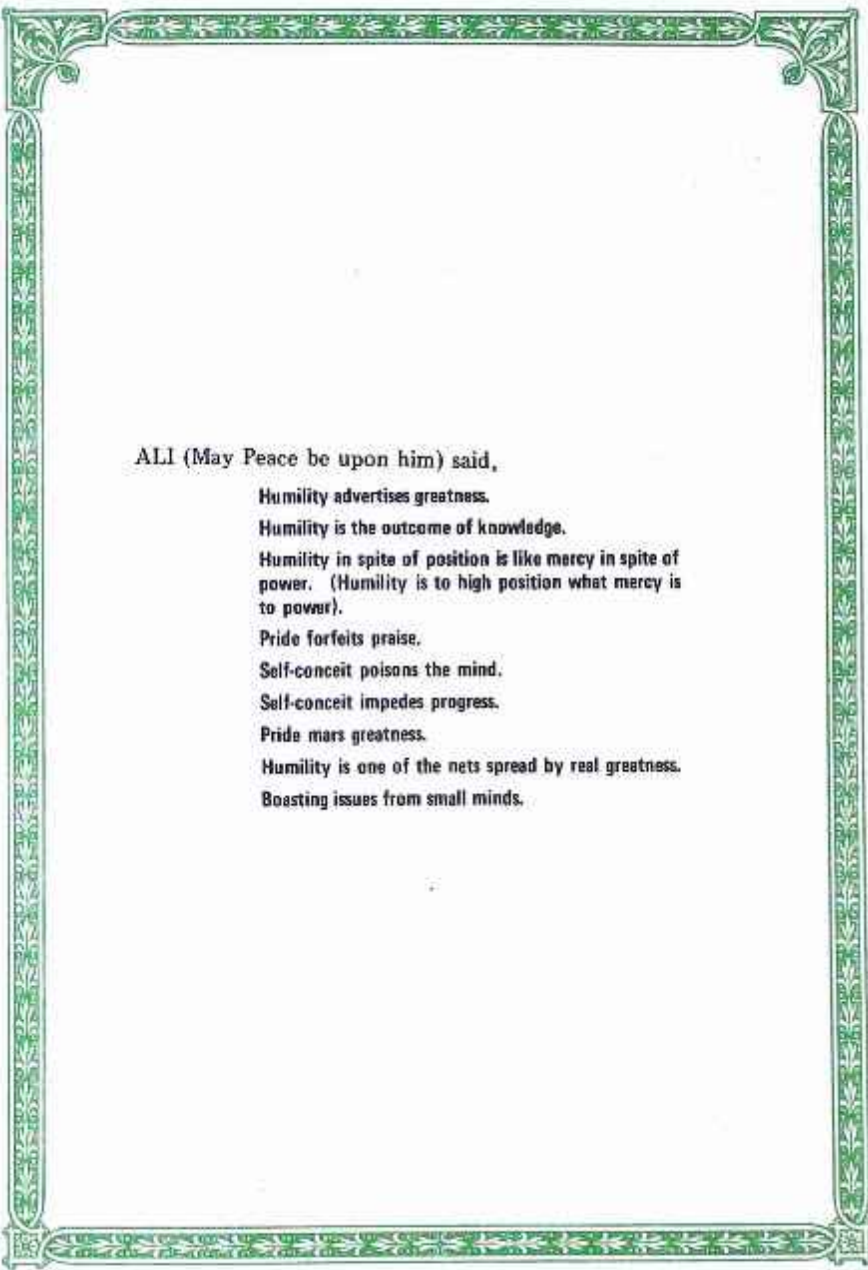
ALI (May Peace be upon him) said, "When a man's origin is noble, both his exterior and interior are honourable."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Blessed is he who is the son of a chaste mother."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "When Allah intends welfare of his servant, He purifies his soul; then, he does not hear a truth that he does not admit or a falsehood that he does not renounce."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Allah never sent a prophet but with sincerity of words and trustworthiness."

ALI (May Peace be upon him) said, "No one conceals a matter in his heart but gives himself away in slips of tongue or expressions of face."



ALI (May Peace be upon him) said,

Humility advertises greatness.

Humility is the outcome of knowledge.

Humility in spite of position is like mercy in spite of power. (Humility is to high position what mercy is to power).

Pride forfeits praise.

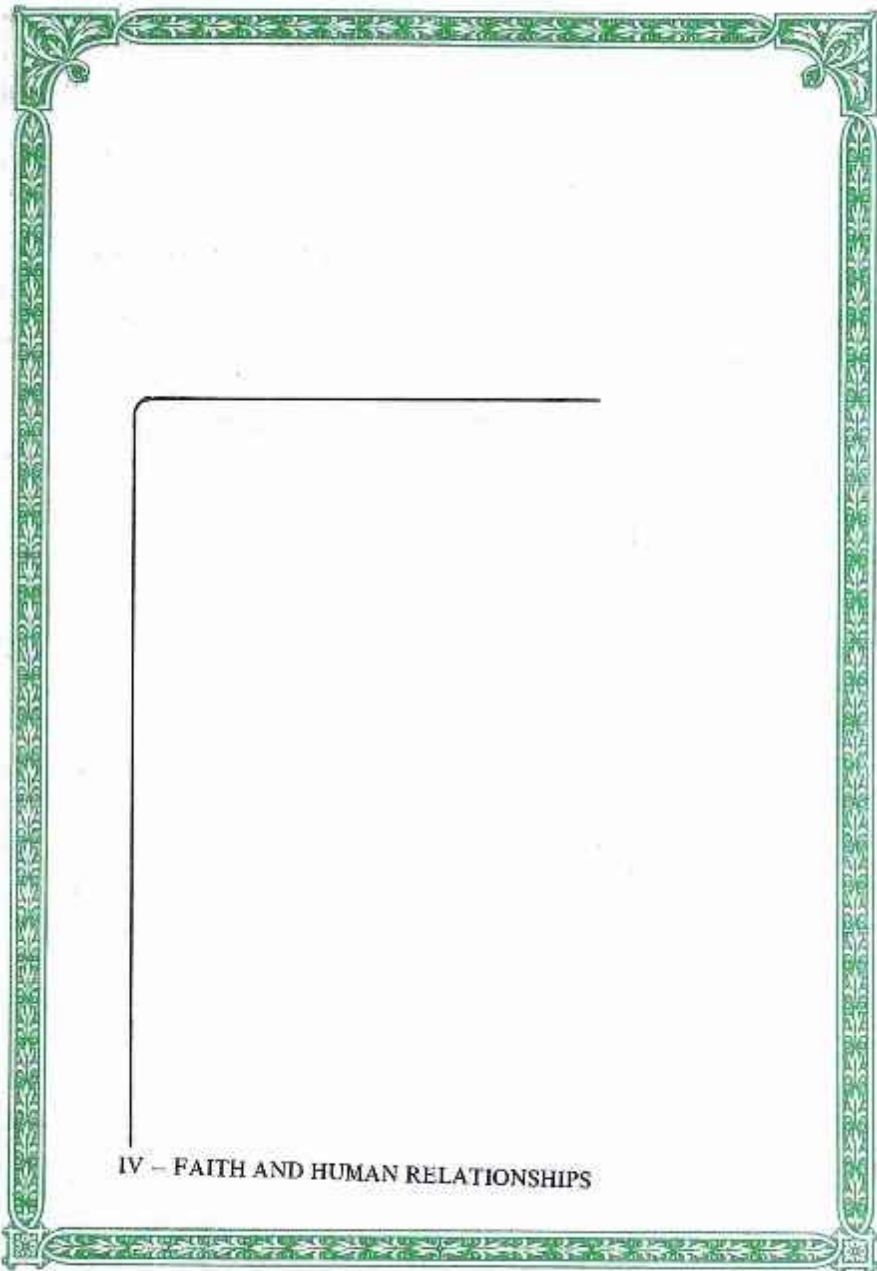
Self-conceit poisons the mind.

Self-conceit impedes progress.

Pride mars greatness.

Humility is one of the nets spread by real greatness.

Boasting issues from small minds.



IV – FAITH AND HUMAN RELATIONSHIPS



IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "The greatest reward is for the service which is concealed."

THE PROPHET (May Allah's Peace and Benediction be upon him) described a Momin (a true believer) in these words:

"He is in shelter of Allah's protection, corroborated by Him in his success; he does not transgress when in resentment and does not sin for the object of his love. He does not oppress and does not exceed; he does not accept falsehoods from a friend and does not disregard truth when it comes from an enemy."

ALI the leader of the believers (May Peace be upon him) says of a true believer:

"He is not extravagant in his judgements and does not outrage his own understanding. His spirit is firm and resolute. In him, lasciviousness has been subdued by modesty and reserve, envy by friendliness and nobility, forbearance and magnanimity have overcome his feelings of pique and resentment."

IMAM MUHAMMAD AL-BAQIR (May Peace be upon him) said, "A Momin is one, who when he favours, does not enter upon a course of sin and corruption; when he is resentful, does not depart from justice and righteousness; when powerful, his power does not tempt him to overstep the limits of justice and laws."

ALI (May Peace be upon him) said, "Address people gracefully that you be answered with grace."

IMAM MUHAMMAD AL-BAQIR (May Peace be upon him) said,

"Revere and honour your friends and do not treat each other with ridicule."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "He who honours his muslim brother who visits him is honoured by Allah, The Great and The Mighty."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "He, who is used to honour his muslim brother and with his kind words lightens his distress, is in the extended shadow of God's blessing till this characteristic remains in him."

ALI (May Peace be upon him) said, "He who honours himself is disdainful of all lust."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Cherish for others what you cherish for yourself; an't you ashamed when your neighbour recognizes his duty to you and you have overlooked your own towards him?"

ALI (May Peace be upon him) said, "If you hold dear your own well-being and desire the concealment of your shortcomings, then, make few yours words and prolong your silence."

ALI (May Peace be upon him) said, "A man is concealed under his tongue."

Once, at the time of battle, when the prophet was seated on horseback, a man grabbed his stirrup and asked him to give some counsel.

THE PROPHET (May Allah's Peace and Benediction be upon him) said

to him, "Do unto others what you would like them to do unto you; and spare them of what you would like them to spare you from."

ALI (May Peace be upon him) said, "Make yourself a judge in your relations with others; so, choose for others what you would choose for yourself, and withhold from others what you would like to be spared from; do not oppress others, as you would not like to be oppressed by them, and be fair as you like them to be fair with you and disapprove of yourself for acts you would regard as repulsive in others."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "In three things there is no quittance: fulfilment of promise – whether with a muslim or with a unbeliever; fulfilment of trust; – whether with a muslim or non-muslim; reverence and discharge of duties towards one's parents, regardless of their faith."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "In three things Allah has not allowed any leave or exception under any circumstance: fulfilment of someone's trust, be he a worthy man or a vile one; fulfilment of promise, be it with a worthy man or a vile one, and rendering of one's duty and reverence to his parents regardless of their worthiness.

In explanation of the Qoranic verse:

'And you speak to people with fairness' . . . Imam Muhammad al-Baqir (May Peace be upon him) said, "(It means) speak to people with greater fairness than you would expect from them."

ALI (May Peace be upon him) said, "To visit a sick man is one of the best deeds."

ALI (May Peace be upon him) tells of the prophet (May God's Peace and Benediction be upon him) that he visited (even) jews when laid ill.

THE PROPHET (May God's Peace and Benediction be upon him) said, "All you have to do on visiting a sick person is that you put your hand on his arm and ask him things like . . .  
'how do you feel?' or  
'did you have a good sleep at night?', or  
'how was it in the morning?' And, at end take his hand and bid him farewell."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "When you visit a sick person put your hand on his arm and hasten as you stay by his side, for annoying visitors are more vexatious to the ailing man than his suffering."



**ALI (May Peace be upon him) said,**

Enmity is the occupation of fools.

The conjecture of the wise is oracular.

One's obedience to God is proportionate to one's wisdom.

To fight against one's own desires is highest wisdom.

The chief aim of wisdom is to admit one's ignorance. (vide 29).

The wise aim at perfection.

The foolish aim at wealth.

The conjecture of a man depends on his sense.

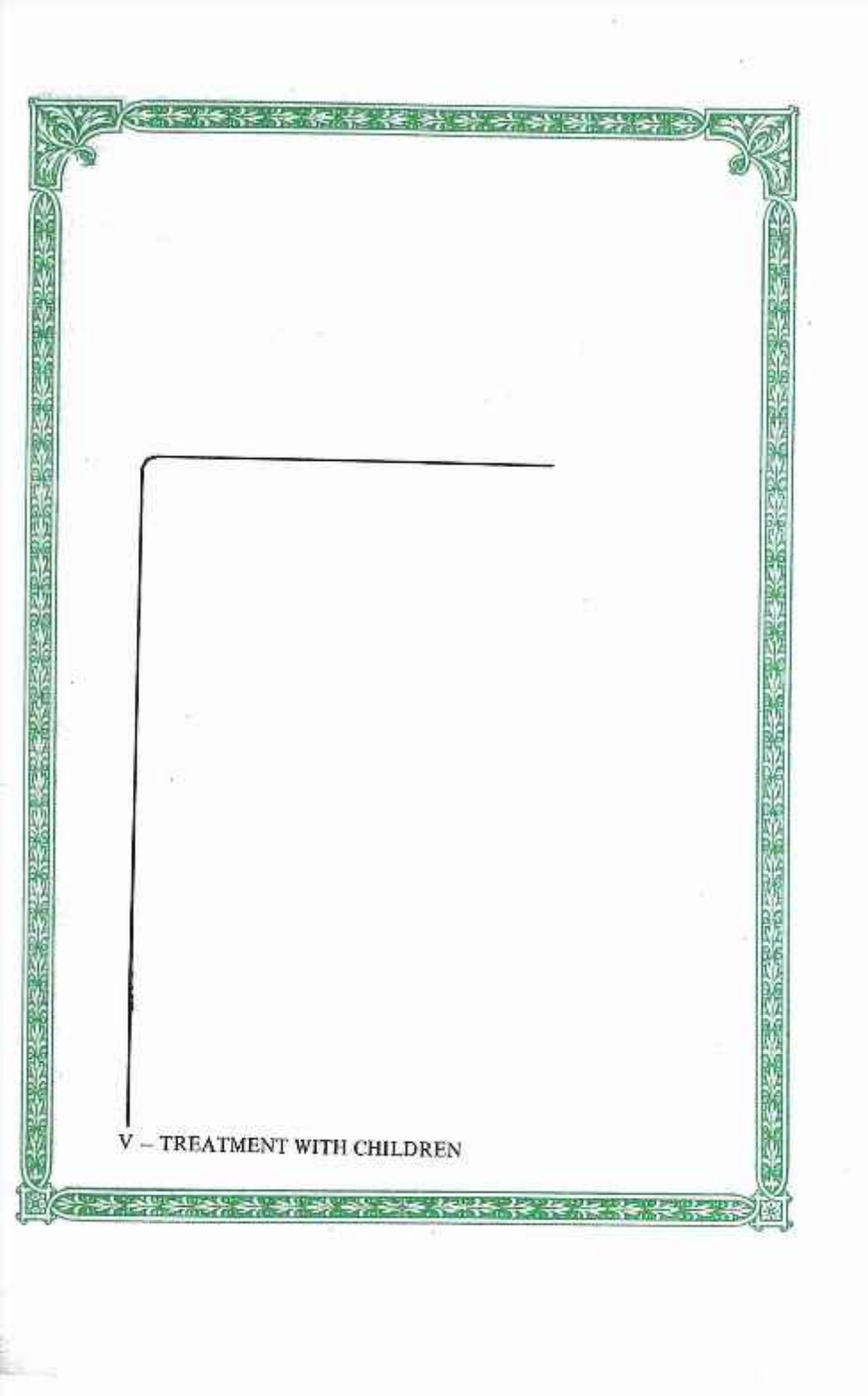
The conjecture of a wise man is more correct than the conviction of a fool.

To separate from things of time and to connect self with things of eternity is highest wisdom.

He is really wise whose actions attest his words.

The wise man does not speak except when necessary or with reason.





V - TREATMENT WITH CHILDREN

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Truly, every one of you is a guardian responsible for his charge: the emir is the guardian over his people and responsible for them; the man is the master of his household and responsible for it; the woman is the mistress of her home and children and responsible for them. Indeed, all of you are guardians and answerable for your charges."

ALI (May Peace be upon him) said, "Good etiquette is the best inheritance that parents can leave behind for their children."

Asked, "What is the True Religion?", Imam Baqir answered, "It is the one, on which he created all men, for Allah endowed them with an ability to realize Him."

When asked as to the meaning of the Qoranic verse:

The Nature of Allah is the one upon which he created men

IMAM JA'FAR AL-SADIQ (May Peace be upon him) replied, "Allah created men in harmony and union with Himself."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Every child is born with the 'natural disposition', till the parents make him a Jew or a Christian."

ALI (May Peace be upon him) said, "There is no inheritance like good breeding."

ALI (May Peace be upon him) said, "One who does not learn in his early years will not lead in his later ones."

IMAM ALI IBN HUSAIN (May Peace be upon him) said, "The rights of your child demand that you be aware that his existence is from yours and an appendage of *It* in the World in misfortune and welfare; you are responsible for his good upbringing and for guiding him towards Allah and assist him in being obedient towards Him. Thus, in this matter, act with the awareness that you will be rewarded for your endeavouring benevolence and punished for any mistreatment and negligence."

THE PROPHET (May Allah's Peace and Benediction be upon him) said to Ali (May Peace be upon him), "O Ali! The curse of Allah is upon those parents who bring up their children to be disobedient and reclatrant."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "God's mercy is with him who succours his child in righteousness." When asked, how the parents can do this, the Prophet (May Allah's Peace and Benediction be upon him) explained, "By appointing for him that is easy and agreeable; by avoiding what is hard for him; by not overburdening him and by not demanding of him the unusual and excessive."

IMAM MUHAMMAD AL-BAQIR (May Peace be upon him) said that his father, Imam Ali Ibn Husain (May Peace be upon him) used to tell his children, "Avoid big and small lies in earnestness or in jest; for he who tells small lies will soon have the audacity for big ones."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Be polite with your children and mend your own manners."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Let a child play for seven years, then teach him to read and write for next seven years, and after that, instruct him for seven years about the lawful and

the unlawful.”

When the Prophet (May Allah's Peace and Benediction be upon him) saw a man cuddling one of his sons and ignoring the other one, he remarked, “Why don't you treat them equally.”

THE PROPHET (May Allah's Peace and Benediction be upon him) said, “Treat your children with justice as you yourself desire to be treated justly by others.”

THE PROPHET (May Allah's Peace and Benediction be upon him) said, “Instruct your children in Namaz (prayer) when they reach seven years of age.”

THE PROPHET (May Allah's Peace and Benediction be upon him) said, “Love children and be compassionate with them, and when you promise them something, always fulfill it, because, they certainly consider you their benefactors.”

IMAM ALI IBN MUSA AL-RIDA (May Peace be upon him) said, “Be courteous with your elders and juniors.”

Anas Ibn Malik says, “Indeed! The Messenger of Allah (May Allah's Peace and Benediction be upon him), whenever he passed by children, greeted them and gave them something to eat.”

THE PROPHET (May God's Peace and Benediction be upon him) said, “If you have a child behave with him like a child.”

THE PROPHET (May Allah's Peace and Benediction be upon him) said, “Render respect to your elders and be compassionate with younger



ones”.

THE PROPHET (May Allah's Peace and Benediction be upon him) said, “He is not one of us who does not respect his elders and is not kind to his juniors.”

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, “Verily, Allah, The Great and The Mighty, is merciful to the man who loves his child intensely.”

THE PROPHET (May Allah's Peace and Benediction be upon him) said, “He who kisses his child, for him Allah puts down a good deed, and he who gladdens the heart of his child, Allah will make him happy on the Day of Judgement.”

ALI (May Peace be upon him) said, “To kiss a child is compassion; to kiss a woman is passion; to kiss one's parent is like prayer and to kiss a brother muslim is a demonstration of faith.”

IMAM ALI IBN HUSAIN (May Peace be upon him) said, “You are answerable in respect of your children, for they have been entrusted to you for teaching them good manners and guiding them to their Lord.”

THE PROPHET (May Allah's Peace and Benediction be upon him) once as he was watching children declared with regret, “Woe unto children of Last Times on account of their parents!!” Asked, “O Messenger of Allah! Will those parents be idolators?”, the Messenger of God (May God's peace and benediction be upon him) replied, “No, they will be muslims who will teach their children nothing about their religious duties and in their education will forsake this, while remaining gratified with their children's efforts to attain worldly welfare. I am rid of such parents and they of me.”



IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Hasten with the religious training of your children before detrimental forces can get hold of them."

ALI (May Peace be upon him) said, "None of you should ever feel ashamed, when asked about something he did not know, to say, 'I don't know'."

ALI (May Peace be upon him) said, "Excessive censure and reproach open the door to obstinacy and persistence."

Speaking of good fortune, the Prophet (May Allah's Peace and Benediction be upon him) said, "Four things make good fortune: good children, sincere friends, an obedient wife and that one's work be at the place one resides." Yet, in another place the Prophet (May Allah's Peace and Benediction be upon him) said, "It is good fortune for a man to have a son resembling himself, a pretty devout wife, comfortable conveyance and a spacious house."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "The best of your homes is one where the orphan is treated well and the worst one is where he is ill-treated."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "He who shall support an orphan till he can stand on his own feet – him, Allah will be obliged to admit into His Paradise."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "He who shall stroke an orphan's head, will have written for him good deeds in number equal to the hair his hand shall pass over."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "He, who shall seat an orphan on his dinner table and stroke his head, Allah will give tenderness to his heart and make it more gentle."

Once, during his reign, when a quantity of honey was brought to the public treasury, Ali, the Leader of the believers (May Peace be upon him), asked for the orphans to be brought in; and while he distributed it, himself fed the orphans. When people expressed wonder at his action, he told them, "The Imam is the father of the orphans and so I feed them like a father would have."

ALI (May Peace be upon him) said, "Instruct the orphan in the manner you educate your own child; if you beat him, beat him like you do your own children."

When the news of death of Ja'far ibn Abi-Talib, the Prophet's uncle, reached him, he told Asma, "Bring to me the children of Ja'far"; and when they were brought, he (May Allah's Peace and Benediction be upon him) embraced them and cuddled them."

**ALI** (May Peace be upon him) said,

**Many quote knowledge and few note it in mind.**

**The most complete gift of God is life based on knowledge.**

**The innumerable fools have made the learned very scarce.**

**The learned man understands the ignorant for he was once ignorant himself.**

**The ignorant man does not understand the learned for he was never learned himself.**

**The learned men are the living ones in the dead mass of ignorance.**

**Knowledge kills ignorance.**

**Knowledge gives life to the soul.**

**Little knowledge of (God) damages conduct.**

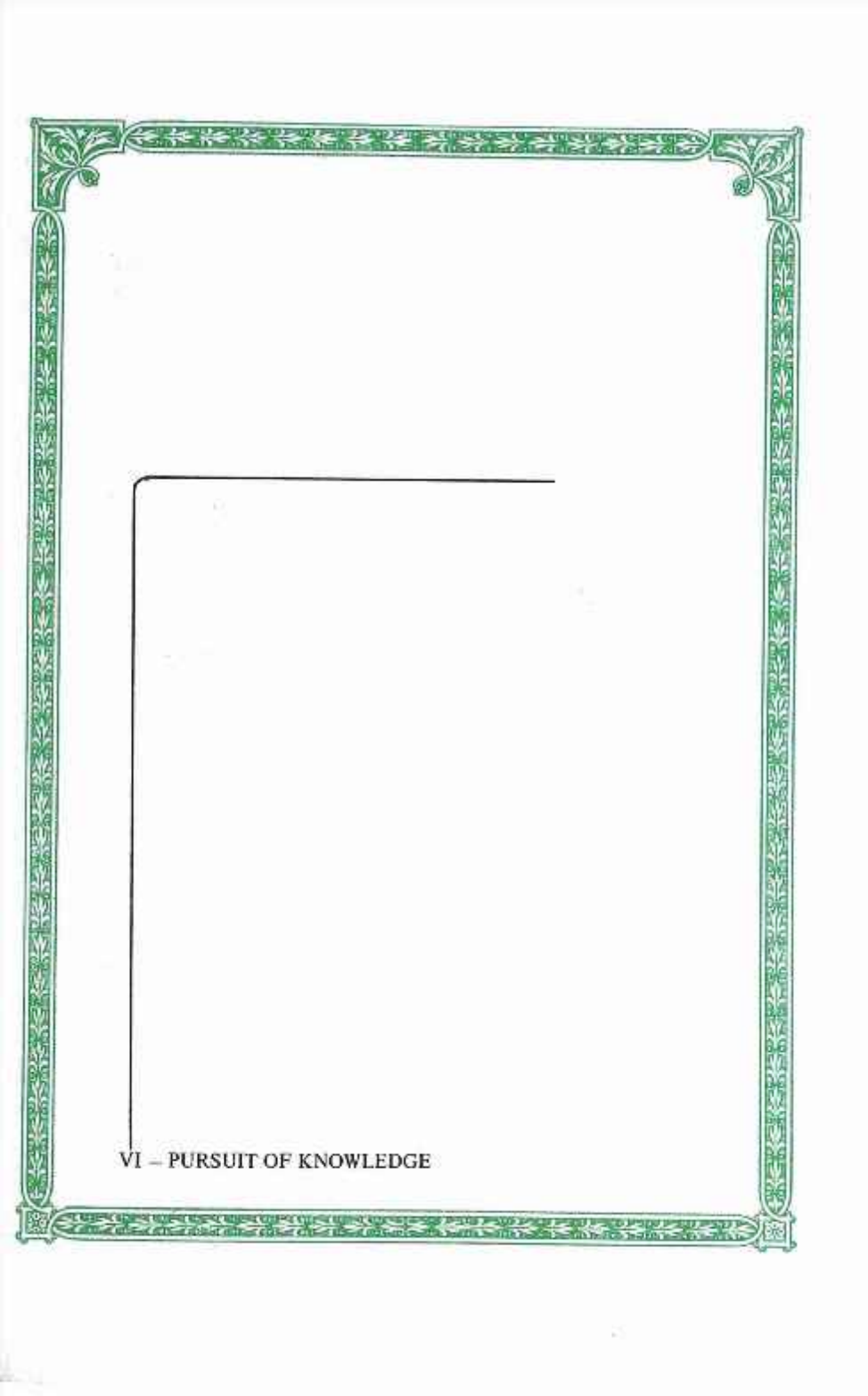
**Nothing except true light can ever purify life.**

**To respect the learned is to respect God.**

**Knowledge creates fear of God.**

**Practice makes knowledge perfect.**

**To teach is to learn.**



VI – PURSUIT OF KNOWLEDGE



THE PROPHET (May Allah's Peace and Benediction be upon him) said, "The search of knowledge is the duty of every muslim. Verily, Allah loves the seekers of knowledge."

ALI, the leader of the faithful (May Peace be upon him) said "O people know that the maturity in religion lies in the pursuit of knowledge and putting it into practice. Indeed! The pursuit of knowledge is more incumbent upon you than endeavour for livelihood; for, your livelihood has been apportioned and guaranteed by the Just One and will be provided to you. Knowledge is stored with its possessors and you have been commanded to acquire it from them."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "It is incumbent upon you to understand well the religion of Allah; so, do not be like the wanderers of desert. On the Day of Judgement, Allah shall not take any notice of him who has not understood his religion and shall not attach any weight to his deeds."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Scholars are the heirs of the prophets; for, the prophet have not left behind any riches, but have left the inheritance of traditions; and whoever takes anything of it receive a lot. Yet, look out from whom you get your information. Verily, in every generation, there are just ones of us, the House of the Prophet, who purge religion of the distortions of fanatics, the plagiarisms of liars and misinterpretations of the unenlightened."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Of people, there are three classes: scholars and students – the rest are only trash."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "One who acquires knowledge, puts it into practice and instructs others, for the sake of God, he shall be summoned to a high heavenly station and told: 'Thou learnt for the sake of Allah, acted for the sake of Allah and taught people for His sake.'"

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "The learned man is he, whose acts substantiate his words."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "The death of no believer exhilarates Satan as that of an scholar."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Conversation with an scholar amongst heaps of rubbish is better than conversing with ignorant men on carpets and pillows."

It is narrated from one of the Imam that Loqman used to tell his son, "My son, choose your company with insight; when you see people who remember God, associate with them, for if you be the more informed amongst them, your knowledge will benefit you, and if you be the ignorant one, they will instruct you, and perhaps if the shadow of God's blessing envelopes them, you will also share it. But, when you see people who are forgetful of their Lord, abstain from their company, for, if you be the better informed of them, your knowledge will be with our any fruit, and if you be the ignorant one among them, they shall make you more so; and perhaps, if God brings on them His chastisement, you will share it too."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Visit one another and do conversation and discussion among yourselves, for discussion brightens the hearts after being rusted – like

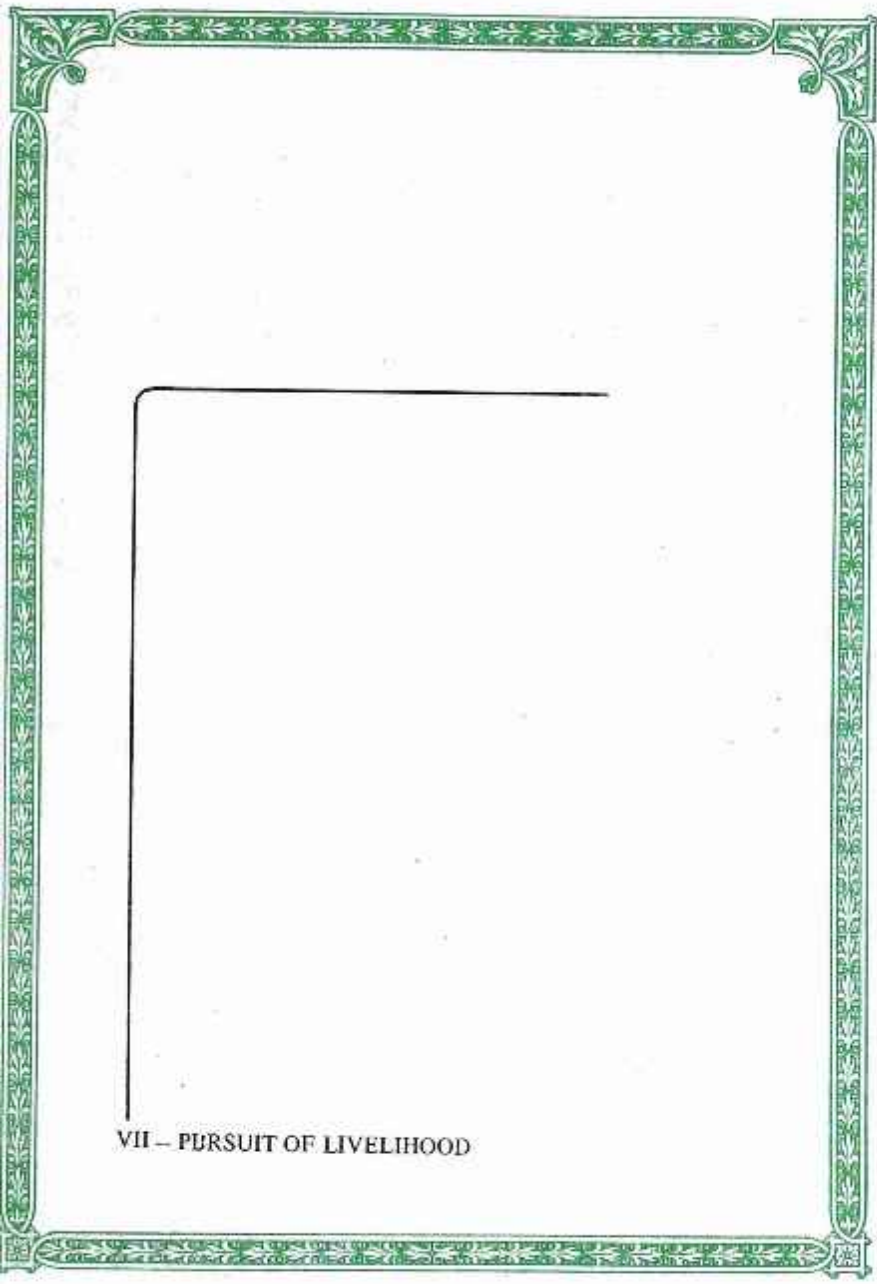
swords, and their polish is discussion."

IMAM MUHAMMAD AL-BAQIR (May Peace be upon him) said, "The charity of knowledge is that you instruct Allah's servants."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "Beware of two things which destroy men: the giving of legal judgement in a matter according to one's guess and adhering to something with conviction (in religion) without any knowledge."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "The prophet (May Allah's Peace and Benediction be upon him) said, "The way of conjecture leads to destruction. He who gives legal judgement without knowing the abrogative (Qoranic verse of Prophetic tradition) from the abrogated or, the definite from ambiguous and obscure, leads to the destruction of others and himself."

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "He who acts without knowledge (and certainty) is like him, who travels on without knowing the way; his speed and despatch only take him further away from his goal."



VII - PURSUIT OF LIVELIHOOD



THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Pursuit of lawful livelihood is the duty of every Muslim, man or woman."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "Struggle for one's family's livelihood is like fighting in the way of God."

Asked, "Whose earnings are better?", the Prophet (May Allah's Peace and Benediction be upon him) answered, "Of him who toils with his hands."

Once when the Prophet (May Allah's Peace and Benediction be upon him) noticed something odd about a man, he asked, "Does he have a profession?" When answered in the negative, the prophet (May Allah's Peace and Benediction be upon him) said, "He has fallen in my eyes."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "If one of you has a seedling in his hand and sees that the world's end has come, but finds enough time to plant it, then he should not hesitate to plant it."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "If a muslim plants a field or a tree, and men, birds and beasts eat of it, there is charity for him in that."

THE PROPHET (May Allah's Peace and Benediction be upon him) said, "He who eats of the toil of his hands, will on the Day of Judgement stand with the holy prophets of Allah and be rewarded likewise."

ALI (May Peace be upon him) said, "Never feel ashamed to learn something you do not know."

THE PROPHET (May Allah's peace and benediction be upon him) once declared, "Abominable is he to Allah who chooses to live at the expense of others."

ALI (May Peace be upon him) said, "By intense toil and hardwork are attained high station and enduring leisure."

ALI (May Peace be upon him) said, "A momin (a true believer) divides his time into three portions: One portion in which he prays and worships his Lord, the second in which he strives for his livelihood, and the third for venting his lawful desires by obtaining fair and permissible pleasures."

IMAM JA'FAR AL-SADIQ said, "It is incumbent on muslims to strive for sustenance and endeavour for mutual assistance and cooperation in the cause of charity and help of the needy, and treat each other with affection and esteem.

IMAM JA'FAR AL-SADIQ (May Peace be upon him) said, "The greatest reward is for the service which is concealed."

ALI (May Peace be upon him) said,

O God, bless one whose chief treasury is hope and whose weapons are tears.

O God, THOU art too great to destroy one whom Thou hast brought up

O Lord, pardon such sins of mine as impede my prayers from reaching Thee.

O Lord, pardon such sins of mine as cut off my hope.

O Lord, I approach Thee through remembrance of Thee.

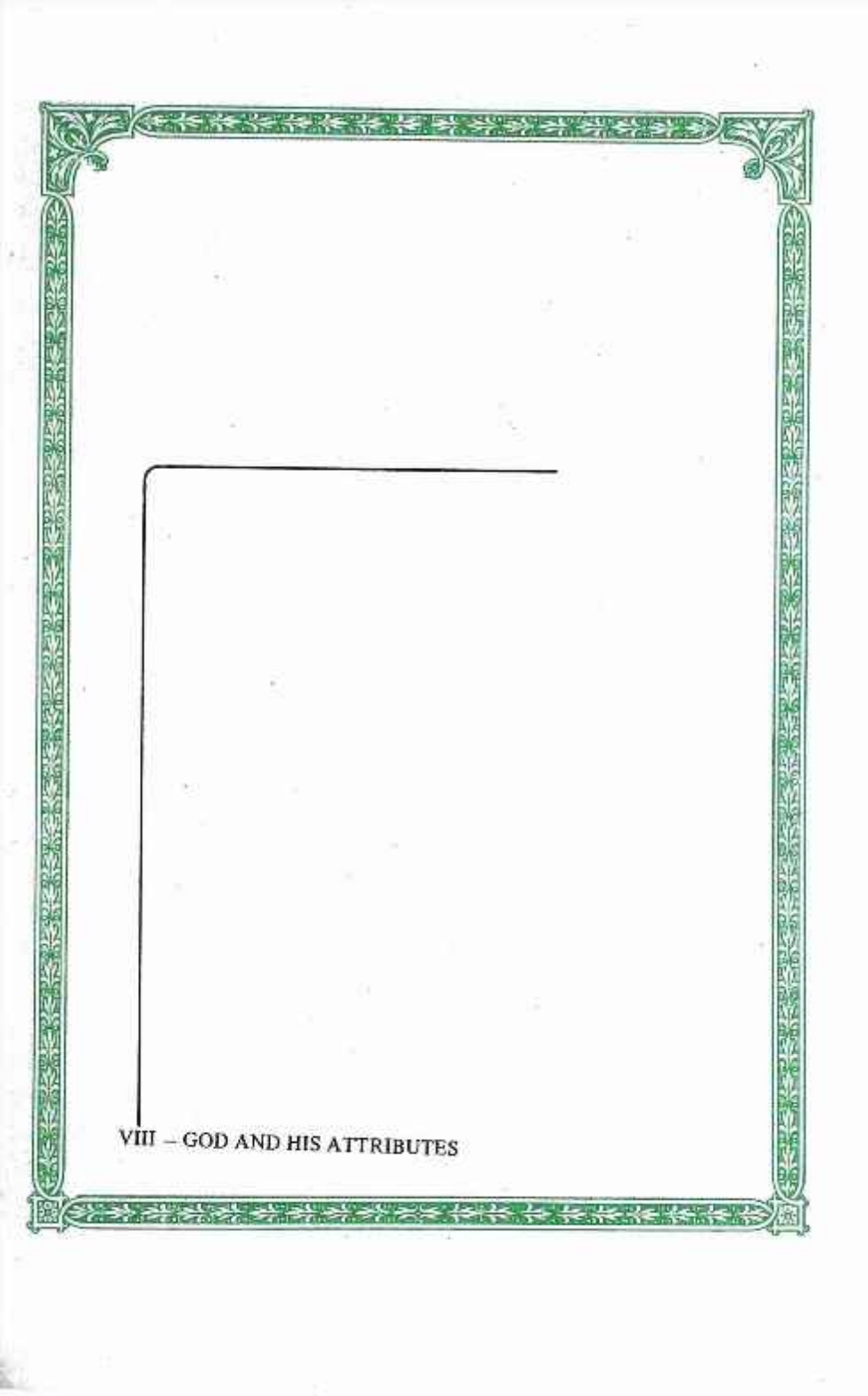
O Lord, I pray Thee to make me happy and satisfied with Thy destiny (for me).

O Lord, Thou art quick to bless, pardon one who owns nothing but a prayer.

O God, wilt Thou let fire dominate over faces which have fallen flat in presence of Thy sublimity.

O God, strengthen my limbs for Thy service;

And harden my wings to aspire to reach Thee.



VIII – GOD AND HIS ATTRIBUTES



A man said to Imam Ja'far al-Sadiq, "O Son of Allah's Messenger! Prove to me the existance of Allah for, people argue with me in the matter and I am bewildered what to say. The Imam asked him, "O servant of Allah! Have you not ever been at sea?"

"Yes, I have."

"And, did you not ever suffer shipwreck, where there was no ship to rescue, and none to come to your avail?"

"Yes."

"Yet, at that moment did not your heart cling to a conviction, that there existed something which had power to rid you from this misfortune?"

"Yes", answered the man.

"That 'something' is Allah, who has power to deliver where there is no deliverance, and to rescue where there is no rescuer!"

Mufazzal, a companion, said to Imam Ja'far al-Sadiq (May Peace be upon him), "Master! somepeople claim that all creation is the work of nature." The Imam said, "Question them about this 'Nature', whether it is something which has knowledge and ability commensurate with its work or not; if, they affirm to its knowledge and ability, what prevents them from acknowledging the creator, for all this is His Work."

And, if they insist that 'Nature' does its work without knowledge and intention – though obviously its work is full of propriety and judicious planning – then, know that it is the work of a wise Creator; and what they call 'Nature' is (the sum of) the laws of the Parenial Creation that He has enforced on it (The Creation)."

Hisham bin Hakm says, "In Egypt, there was an atheist who having heard about Imam Ja'far al-Sadiq came to Madina for the purpose of argument with him. At Madina, the man was told that the Imam had gone to Mecca (for the purpose of Haj), so he departed to Mecca. We

were with the Imam when he came. His name was Abdul-Malik (meaning 'The King's servant'). When he approached shoulder to shoulder with the Imam, the Imam asked him, "What is your name?"

'Abdul-Malik', was the answer.

'What is your surname?' asked the Imam.

'My surname is Abu Abdullah', he replied.

'Who is this 'King' of whom you are the servant; is He a king of the kings of the earth, or of the kings of heaven?', the Imam asked him. 'And tell me about your son Abdullah; is he a servant of a heavenly god or that of an earthly one? say what you will you have to yield.'

Hisham says, "I told the man, 'Why don't you reply?', and he did not like my words. Then, the Imam told him, 'Come to me after I finish the tawaf'. Later, the man came and sat in front of the Imam and we were with him."

The Imam began by asking the atheist, 'Do you know that is inside the earth and that which is above it?' "The man replied, 'No, but I guess there is nothing inside it.' To this the Imam replied, 'Guessing is from incapacity to achieve any conviction. Have you ascended to heavens?'" The man replied, 'No'. 'Have you descended into the earth?' asked the Imam pursuing with his question. The answer was again 'No'. The Imam exclaimed, 'Wonderful!!! you have not yet got to the east or the west; you have descended neither into earth nor gone up to the sky and you have not gone beyond them; and here you are disputing regarding them! Does a reasonable man ever dispute about something he does not know about?'"

The atheist replied, 'Nobody besides you has ever argued with me in this fashion.'

The Imam said, 'You are in doubt about something which might be or might not.'

'Perhaps', the man admitted."

'O man! he who does not know has no proof against him who does; the ignorant man has no authority.'

'O my brother from Egypt, learn this from me that we don't ever doubt about Allah. What! Do you not see the sun and the moon, the day and the night rise and set and they falter not? They are compelled to follow their own courses. For, had they any power of movement (of their own), why don't they turn backwards? And, why, if they are not compelled, does not the night turn to day and day into night?'

'O my Egyptian brother! by God, they are forced for ever and He who compels them on is much more powerful and great.'

The man admitted, 'You are right'.

The Imam continued, 'O my brother from Egypt! again if what you are after is Time and imagine that it is Time (which compels sun and moon day and night and all creation), why does time carry them only onwards and never ever turns them back?'

'O my Egyptian brother! all are compelled; for (if not) why are the skies raised high and the earth spread low? Why the sky does not fall down to earth or the land itself sink down to lower levels? Why not the heaven and earth ever collapse together and why not that which is on earth persist on?'

The man bringing faith replied, "They are all held by Allah who is their Lord and their Master."

ALI (May Peace be upon him) in one of his sermons about Unity of God and His uniqueness says:

One who characterizes Him does not consider Him unique; and he who tries to find His like does not grasp His reality. He who compares Him with others does not comprehend His mystery; and does not regard Him as The Eternal One he who confines Him within designations in his imagination.



That which is known by its own being is a created thing; and that which depends on others for its existence is only an effect.

He acts, but without movement of organs and instruments; He decrees, but without the need of a thought process. He is rich, but not by means of gain or benefit.

Time is not His accomplice nor He needs the prop of tools and agents. His being precedes Time; His Existence surmounts nothingness; and His Eternity transcends all beginning.

By creating of consciousness, it is manifest that He does not perceive by sense; and by creation of opposites in phenomena it is demonstrated that He has no opposite. The interrelation amongst things shows that He has no associate.

He created the contrasts of light and shadow, of visible and obscure, of solidity and fluidity, and of warmth and cold. He is the composer of incompatibles, uniter of opposites, joiner of extremes and distinguisher between the contiguous.

Limits do not confine Him nor numbers encompass Him. Indeed, things delineate the limits of each other and one thing points out only to its like; its duration denies it durability, its age deprives it of eternity. Through it (the creation), is revealed its Maker to the minds and through it veiled from the eyesight.

Rest and motion do not apply to Him; and how can something apply to Him of which he is the author; be attributable to Him while He is its originator; and happen to Him when He has brought it forth. Were it so that His Being was subject to change, then His Essence would be subject



to analysis and His existence fall short of eternity.

Had He had a past, a future would ensue; a need for perfection would imply deficiency; and in that case, the mark of creature would attend Him. Any indication of change would bear evidence against Him. Thereby is established the impossibility of His being affected by that which affects others. He is, who mutates not, is not subject to decline and decay.

He has not begotten, and has not been begotten. He is above adoption of sons – and immaculately above association with females.

Imagination cannot attain any estimation of Him for intellects can arrive at a conception in thoughts. The senses do not perceive Him; nor can groping hands touch Him.

He does not go through (different) states nor passes through stages. Day and night do not age Him; light and shadow do not change Him. He cannot be characterized by constituents, organs or bodily members; nor, the properties of dimension, partition, exclusiveness, limit, bound, extremity, or termination be attributed to Him.

Verily, things do not impose themselves upon Him that they might contain or carry Him; for, if things bore Him, they would deviate or straighten Him. He is not in things in the sense of penetration; nor apart from them in the sense of externality. He communicates, but not by help of tongue or uvula; and hears, but not through an orifice or agent. He speaks without uttering; remembers without committing to memory; and wills without speculating. He loves and is pleased, but not on account of emotion; He is wrathful and resentful, but without getting disturbed.

When He decrees (the creation of) a thing, He says to it "Be" and it is; but not with a voice which strikes the ear or a cry which can be heard. Indeed His Word, Glory be to Him, is but His created act; and its like has not existed before it. Had it (the word) been in itself eternal, it would be another god besides Him.

It cannot be said to Him that He came into being after existing not; for, then the characteristic of things will apply to Him, and there would not be any difference between Him and they; and He would not possess any superiority over them; and then, the Creator and the creature would be equal and the Originator and the originated stand together.

He brought forth the creation without the help of a borrowed model; and sought not the help of any creature for the purpose. He created the earth and took hold of it without getting engrossed with it; and anchored it without bringing it to a stand-still; and elevated it, but without (the help of) pillars; and safeguarded it against deviation or inclination. He drew firm its pegs (of mountains) and imposed over it dams and obstructions; and then, He made the streams flow and furrowed deep its ravines. What He set up never slackens and what He strengthened never weakens.

He is manifest to the creation by His Authority and Greatness and veiled from it through His Supreme Knowledge; and prevails over everything due to His Might and Power. Nothing can fail Him by disobeying His commands and nothing can overcome Him by denial. Nothing can surpass Him with its speed so as to elude Him; and nothing can flee His Authority towards another one declining His blessing, abstaining from any hurt that can reach it.

Everything submits to Him and humbles itself before Him in complete

surrender. And He does not need anybody's riches to maintain Himself

He has no match who would accompany Him; nor any equal who would be His like.

He will annihilate it (the Universe) after its existence, till, being will become non-being; and its obliteration is not more mysterious than its creation and origin. Why, is it not a mystery that if all men, wise and witless, and animals, bird and beast, of every origin and root, were to join hands to create a mosquito, they would be incapable of doing that; nor they would know of a way to do that; their intellects baffled and bewildered at an attempt of its understanding, they would retreat fatigued and regretful, acknowledging their utter impotence to create it; thus conceding even their inability to wipe it out. And indeed God, Glory be to Him, after bringing the world to its end, will be alone; nothing remaining, as He was before the Beginning, so will He be after its end. Neither Time, nor Space, neither duration nor date; periods and moments annihilated; years and hours having vanished; nothing remaining save Him, The Omnipotent, towards whom all things return. The origin of creation was beyond its (the creatures') power; and its end will come without any impediment. Had it any power to ward-off its own end, its existence would be everlasting.

He worries not over what He makes; nor creating leaves Him tired and exhausted.

He did not create the universe to strengthen His Power; nor for any fear of decline or deterioration; nor seeking help against an overwhelming rival; nor with a view to caution in face of an overpowering adversary; nor for expansion of His Realm; nor to compete with a neighbour; nor due to solitude that he might amuse Himself.



He will annihilate the World after its creation; not that it was getting unmanageable for Him; nor to relax and rest; not that it was too burdensome; nor that boredom of its prolonged existence would induce Him to hasten its end. Instead He, Glory be to Him, originated it on account of His Grace; maintained it by His Command and shall carry it to its conclusion by His Power. He will bring it back after its annihilation, not needing nor seeking help; nor fleeing a dismal solitude to its companionship, or from a plight of unawareness and obscurity towards an state of information and contact; and neither from indigence and need towards plenty and affluence or from disrepute and dejection towards honour and glory.



**THANKS GOD FOR THE COMPLETION OF THIS.**



The Prophet is the city of all Sciences and Ali is the key of  
its gate

If a man could reach at the highest point of his knowledge nevertheless he would try for more. He is always anxious to remove the walls of surrounding ignorance and to find out the ways of acquaintance: Thus seems the earnest desire in his heart to know the circumference and the reasons of things. He does not like to be a theme of ignorance. But with this whatsome he can try in the field of learning he may be succeed to know his ignorance. And to furnish the necessary knowledge he finds himself in a state of thirsty. First of all he has to quench his thirst and task for this. And sometimes it had happened that he lost himself in this way. And could not fulfill his wishes to become perfect in this field. The only way that can lead him to his goal, the reality of external world and to let him understand that how he has to live with others, so that he can face the difficulties in a good manner under a suitable programme, that is, to paddle the way which is led by the prophets. The prophets were guided by the revelation imparted to man by this direct operation. They are in connection with the creator of the world, and they clarify all realities according to the human wisdom and comprehension of his mind. With his content heart and spritual power that can not bear the failure state. Man had gained a great deal from the school of prophets. And to some extent he is continuing his material and spritual life successfully in the world of nature. The prophets had guided the humanity in the course of time according to the necessities of their time. The Prophet established a school of ideal and moral thoughts with his complete book that leads the humanity to the path of salution and is able to maintain all material and spritual necessities in every age. By following this

school the humanbeing can diminish the ignorance and understand the misterious realities of the world.

To protect the busy and officious humanity in the field of education and science from any misguidance in the way of his mission and to provide him the facility to follow the valuable school of the Holy Prophet that had been established by him and discriminated by his teaching without facing any difficulty by the order of God Holy Prophet introduced Hazrat Ali and announced in a clear-cut way that according to God's will be founded the city of knowledge. It is necessary for every one who wants to learn something valuable and to know the realities that Almighty God had told him (i.e. the Holy Prophet) to go to the door of Hazrat Ali's house and to quench his thirst by this ocean of sciences and knowledge.

Holy Prophet professed this reality on in-numberable occasions in different words, and all traditionals has narrated it in their valuable books.

On the occasion of Hudaibia, the great & authority of Islamic world, Jabir who was called the "true sneaker" by the Holy Prophet, says that he saw the Holy Prophet took the hand of Hazrat Ali in his hand on the same occasion and said: "He is the leader of all virtuous people and the killer of crule and demon ones. Who helps him, will be helped and who hates him will be hated in the both worlds." Then he took a cold breath and announced loudly: "I am the city of all sciences and Ali is its gate. Whoever wants to learn sciences must come through the gate.

In another tradition concerning the same subject, Holy Proahet referred the verse of Holy Quran which says: "Enter the houses by their gates," and said that according to divine law the entrance must be through the gates.

In another tradition the Holy Prophet explained that they who claim; "we entered the city of knowledge by the way which is other than the Ali's way," are certainly wrong.

Ofcourse the Shias reached to this reality. They are concerned with Hazrat Ali deeply and wants to learn the Divine sciences by him. They have got their way towards the house of Hazrat Ali from where the stream of Divine sciences is flown. There they can quench their thirst easily according to their capacity. Thus the Heavenly light descends upon their hearts and enlightens them. They never go astray and never be misguided.

Pronhood and Imamate is not separated but in fact the later is the complement of the former as the verse of Holy Quran says:

"Today I did complete your religion for you and finished my copious grant and generosity; and I chose Islam as your religion."

Abu Saed Khudre witnessed that this verse descended in the Ghadeer-e-Khum near Mecca.

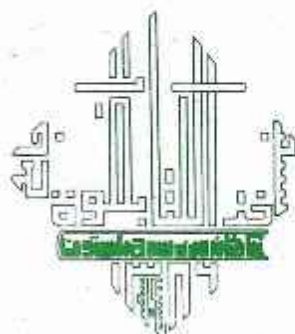
There is a rose bunch that is picked up from the garden of Hazrat Ali for the researchers and scientist about all sciences, and we are offering it as a present of Eid-e-Ghadeer the day when the Holy Prophet found the best opportunity to announce the Imamate of Hazrat Ali very clearly for the world and for all of his companions.

All respectable books of Shia and Sunnies had been mentioned continuously that the Holy Prophet said: "Whose I am master this Ali is also his master." O' God love him who loves Ali, and be enemy to him who hate Ali. O' people you are ordered to follow and obey Ali." Every one who wants to enter in the way of service for the sake of humanity and want to obtain both the spritual and material success, must have to follow these short, moral and ideal sayings.









۸۰ ریل